Chapter 7 Legacies of Historical Globalization in Canada

Figure 7-1 Like many Europeans who arrived in early Canada, Samuel de Champlain was a cartographer — a mapmaker. He created this map of New France in 1632. It is based on his personal travels, as well as information gained from other Europeans and First Nations peoples. Champlain also created the drawing, which shows a 1609 battle in which he helped his Ouendat, or Huron, allies defeat a much larger force of Haudenosaunee, or Iroquois.

CHAPTER ISSUE

To what extent have the legacies of historical globalization affected Canada?

Samuel de Champlain created detailed reports about his many voyages to New France, the name the French gave their possessions in Eastern Canada. But Champlain's explorations would not have been possible without the help of the Ouendat, or Huron, and Kichesiprini, or Algonquin, who lived north of the St. Lawrence River. With their help, he was able to travel to and map territory that was new to Europeans.

Champlain's alliance with the Ouendat and Kichesiprini also drew him into their traditional hostilities with the Haudenosaunee, or Iroquois. Although the Ouendat and the Haudenosaunee spoke Iroquoian languages and shared similar cultural traditions, the two groups were enemies.

Champlain's map and sketch provide insights into European attitudes toward North America and the peoples who lived there. Examine the map.

- What seem to be the most important places on the map?
- Why do you think Champlain might have drawn this map?
- What evidence of Eurocentrism does this map provide?

Now examine Champlain's sketch of the battle.

- Who appears to be most important in the sketch?
- How are First Nations people depicted?
- What message do you think Champlain hoped this drawing would convey?

Suppose these two artifacts were your only information about European attitudes toward First Nations people. How would you describe these attitudes? How do you think these attitudes contributed to the legacies of historical globalization?

KEY TERMS

Indian Act
status Indian
residential schools
cultural mosaic
multiculturalism
cultural pluralism
Quiet Revolution

Looking Ahead

In this chapter, you will explore answers to the following questions:

- How did historical globalization affect Canada?
- What are some legacies of historical globalization in Canada?
- How has historical globalization affected Indigenous peoples in Canada?
- How do some legacies of historical globalization continue to affect Canada?

My Point of View on Globalization

Review the notes you have recorded so far to express your understandings of globalization, and think about what you have learned about historical globalization. Use words or images — or both — to show how your understandings of globalization have changed. Date your ideas and keep them in the notebook, learning log, portfolio, or computer file you are keeping as you progress through this course.

How did historical globalization affect Canada?

CheckBack

The foundations of historical globalization were introduced and discussed in Chapter 5.

In 1497 Giovanni Caboto, or John Cabot, claimed the island of Newfoundland for Britain, and in 1535, Jacques Cartier sailed up the St. Lawrence and claimed the territory along this river for France. By this time, however, European colonies in the Caribbean and Central and South America were already thriving. For much of the 1500s, these prosperous southern colonies were the focus of the imperial competition between Britain, France, and other European powers.

At the time, Canada was considered little more than a remote northern outpost. Europeans had little interest in establishing permanent settlements there. For Europeans, the country's chief interest lay in the rich fishing grounds off its Atlantic coast. And some Europeans had not given up on the idea of discovering a new route for sailing to Asia. Finding this route, for example, inspired Cartier's exploratory trips up the St. Lawrence.

These factors meant that the effects of historical globalization were felt later in Canada than they were in more southerly colonies.

FYI

During the 1500s, Catholicism was the dominant religion in Europe — and Catholics did not eat meat for 160 days of the year. This religious custom created a great demand for fish, and this demand fuelled European interest in the rich fishing grounds off Canada's Atlantic coast.

Early Contact

Although settlers did not start arriving in Newfoundland and New France until the early 1600s, some Europeans were already familiar with these areas. Throughout the 1500s, ships from Britain, France, Portugal, and other European countries had been sailing the waters off Canada's Atlantic coast in search of fish.

These European fishers often landed in coastal areas to stock up on food and water and to dry their catch so it would keep on the long trip home. When they did, they met the First Peoples of the area.

These early contacts were usually friendly and benefited both sides. First Nations were eager to obtain metal items, such as axes and cooking pots, and they traded food and animal pelts for them.

Compare the early relationship between Europeans and the First Peoples of present-day Canada with that between Europeans and the Indigenous peoples of the Caribbean and Central and South America. What might explain the differences?

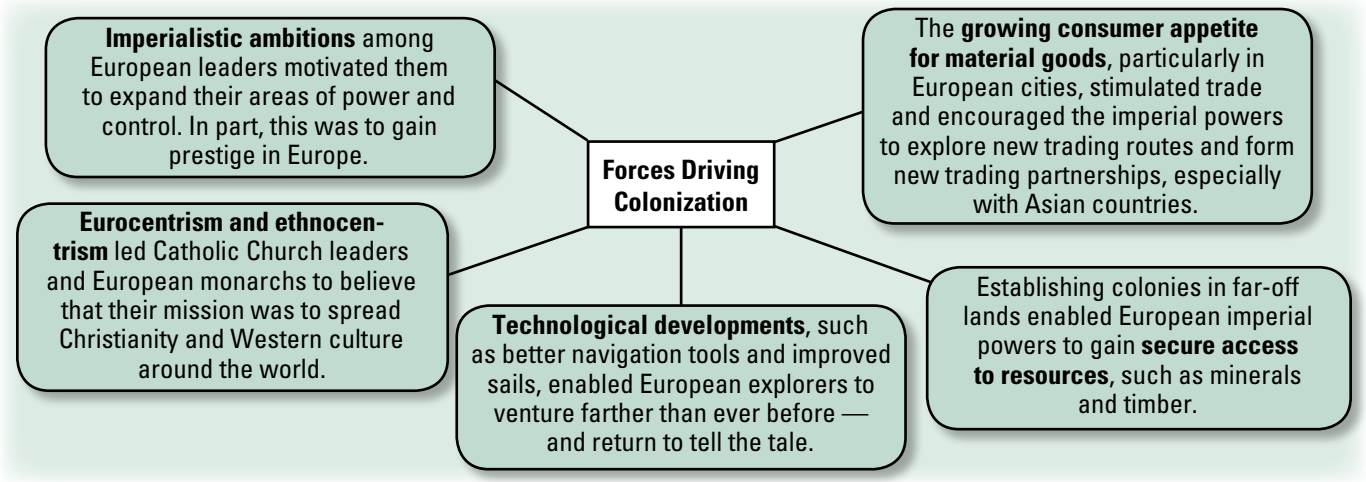

Forces Driving Colonization
Imperialistic ambitions among European leaders motivated them to expand their areas of power and control. In part, this was to gain prestige in Europe.
Eurocentrism and ethnocentrism led Catholic Church leaders and European monarchs to believe that their mission was to spread Christianity and Western culture around the world.
Technological developments, such as better navigation tools and improved sails, enabled European explorers to venture farther than ever before — and return to tell the tale.
The **growing consumer appetite for material goods**, particularly in European cities, stimulated trade and encouraged the imperial powers to explore new trading routes and form new trading partnerships, especially with Asian countries.
Establishing colonies in far-off lands enabled European imperial powers to gain **secure access to resources**, such as minerals and timber.

Figure 7-2 The same forces that drove Europe's imperial powers to establish colonies in the Caribbean and Central and South America were at play in the European exploration of North America. But what factors might have explained the Europeans' relative lack of interest in colonizing Canada during the 1500s?

Colonization in Canada

In the second half of the 1500s, fashionable European men started wearing felt hats in various styles. Felt was made from beaver fur, and the demand for this fur was so great that by the early 1600s, European beavers had been hunted nearly to extinction.

In a search for new sources of beaver fur, European hatters turned to North America. As a result, the focus of exploration in New France shifted from finding a route to Asia to finding better ways of collecting furs. This marked the beginning of the fur trade — and historical globalization — in Canada.

FYI

In 1974, the federal government declared the beaver, which appears on the back of Canadian nickels, a "symbol of the sovereignty of Canada." This declaration recognized the industrious rodent's importance to the historical identity of Canada.

First Peoples and the early fur trade

The First Nations of Eastern Canada helped the French make the fur trade work. They not only trapped the animals, but also transported the pelts to European outposts. Though this happened throughout northeastern North America, the area north of the Great Lakes produced furs that were especially desirable because they made high-quality felt.

This gave the Ouendat and Kichesiprini who lived in this region an advantage. Every spring, for example, the Ouendat of Huronia, a beaver-rich area south of Georgian Bay in present-day Ontario, would load up to 60 canoes with pelts. As many as 200 men would accompany these canoes to Québec.

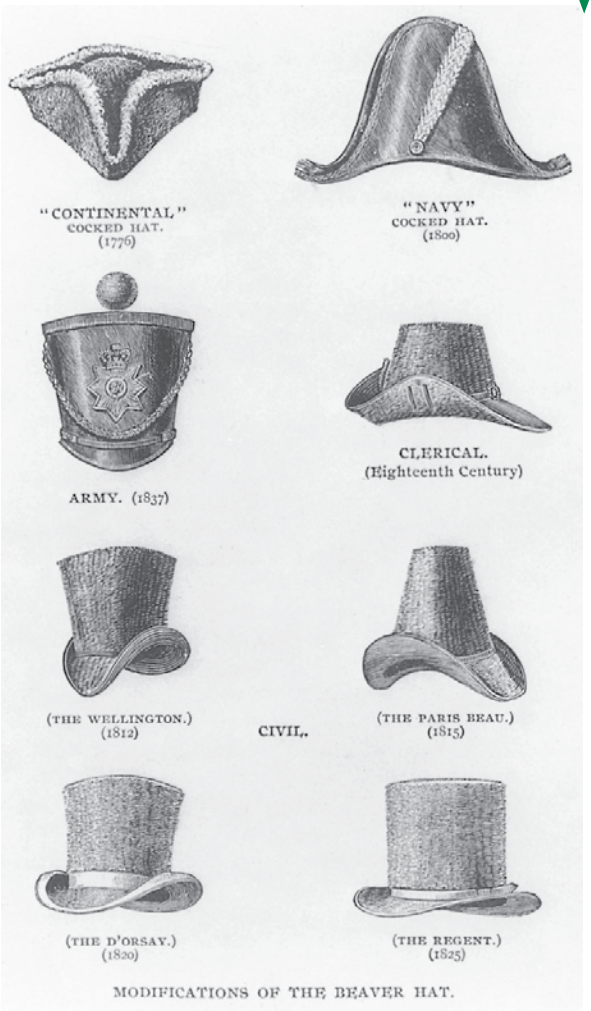
The gruelling trip from Huronia to Québec and back took several months. Why might the Ouendat have gone to such lengths? How might this new trading venture have affected their culture and identity?

To exploit the fur resources of North America, France — and, later, Britain — set up companies similar to the East India Company. Investors were persuaded to provide the money needed to organize ships and sailors, and trade goods and traders, as well as to move large quantities of pelts. In return, they were promised high profits.

In 1627, for example, France granted a royal charter to the Company of New France, or the Hundred Associates. The charter gave the company a 15-year monopoly on the fur trade in all French territory in the Americas. In return, the company was required to attract 4000 settlers to New France and to encourage First Nations people to become Catholics. Later, the British chartered the Hudson's Bay Company.

List reasons the French government might have wanted to encourage settlement in New France, as well as Catholicism among First Peoples. Beside each reason, briefly note who would — and would not — benefit. Compare your list with that of a partner, then revise your list to incorporate new ideas that resulted from your discussion.

Figure 7-3 Hat making was hazardous. When the fur was scraped off beaver pelts, mercury helped the matting process, which allowed the felt to be compressed and moulded. But this process exposed hatters to mercury fumes. Mercury poisoning causes muscle spasms, interferes with speaking and thinking, and eventually causes death — and was so common among hatters that the expression "mad as a hatter" came to be used to describe anyone who behaved strangely.



First Peoples and European Settlers

We did not inherit the earth from our ancestors, we are borrowing it from our children.

— A proverb from the Cree oral tradition

The settlers who arrived in New France found the environment harsh and forbidding. They had to learn how to deal with long, cold winters and scarce resources — and First Peoples helped them do this.

The First Nations of Eastern Canada taught early settlers how to avoid scurvy, a disease that struck in winter when people did not get enough Vitamin C. They also taught settlers how to hunt and how to travel using canoes, snowshoes, and toboggans.

Clashing social values

Unlike Europeans, for whom social status was based on land ownership and wealth, the First Peoples of North America recognized few social or class distinctions. Status was defined by ability, and people shared equally in the bounty and scarcity of nature.

First Peoples believed that the Creator had placed them on the land at the beginning of time. They viewed themselves not as the owners of the land, but as its spiritual guardians and stewards. Land was a gift from the Creator, to be used for survival.

The European settlers, by contrast, came from societies in which land ownership was very important. It was a sign of security, social status, and wealth. As a result, the newcomers were eager to establish that they owned the land and the resources on and in it. How might these differing views of relationships with the land have led to conflict? How might these conflicts have been avoided?

Figure 7-4 This is part of a 1725 treaty between the British and First Nations of the Nova Scotia and Massachusetts area. It goes on to say that the First Nations who were part of the agreement could continue to fish and hunt on land that was sold to English settlers. Why might the language of treaties like this have led to problems for the First Nations who signed them?

That his Majesties Subjects the English shall and may peaceable and Quietly Enter upon Improve & forever Enjoy all & Singular their rights of Land and former Settlements Properties & possessions within the Eastern parts of the said Province of the Massachusetts Bay Together with all Islands, Islets Shoars Beaches and Fishery within the same, without any Molestation or Claims by . . . Indians, and in no ways Molested Interupted, or disturbed therein.

Before contact with Europeans, First Peoples had used oral treaties to settle territorial disputes and other conflicts. The terms of these treaties were passed down by word of mouth. But European colonial governments were accustomed to written treaties.

Beginning in the early 1700s, the British began negotiating written treaties with First Nations in their North American colonies. For the British, the goal of these treaties was to prevent conflict with First Nations so that European settlers could live safely while establishing farms and settlements. At the same time, the colonial governments also made oral promises to First Nations. How might differing understandings of the value of oral promises lead to conflict? What kinds of situations today can be viewed as legacies of these differing understandings?

In your own words, rewrite the section of the treaty quoted in Figure 7-4. In the quoted section, which key phrases highlight the differences in the way First Peoples and Europeans understood land ownership? Explain why.

The Destruction of the Beothuk

Although relations between Europeans and the First Nations of eastern North America were usually friendly, this was not always the case. On the island of Newfoundland, for example, the relationship turned hostile when European fishers set up their drying racks on the summer fishing sites of the First People of the region, the Beothuk.

When the Beothuk tried to drive away the newcomers by stealing or destroying their equipment, the Europeans began hunting and killing them. The Beothuk were driven inland, but even there, they were not safe. Without access to fish, their traditional summer food, they became undernourished and susceptible to European diseases. Those who were not murdered outright died of starvation or European illnesses.

By 1829, the only known Beothuk was Shawnadithit, a young woman who died that year of tuberculosis. Her death marked the complete destruction of the Beothuk people and culture.

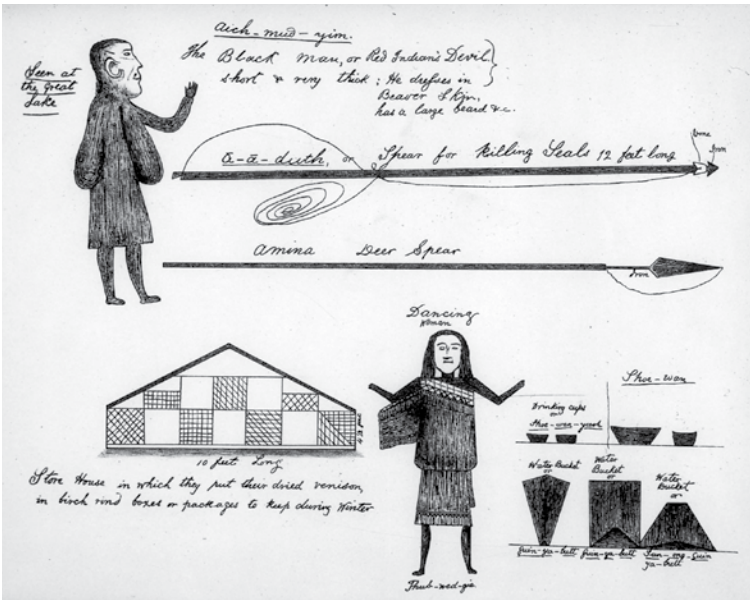
What does the example of the Beothuk say about European attitudes toward the peoples they encountered? How did this attitude — a legacy of historical globalization — set the stage for some of the challenges facing First Nations today?

Web Connection

To find out more about Shawnadithit and the Beothuk, go to this web site and follow the links.

www.ExploringGlobalization.ca

Figure 7-5 Almost nothing remains of Beothuk culture. What little is known of this people was learned, in part, from these drawings by Shawnadithit, a young Beothuk woman who died in 1829. Her pictures show Beothuk hunting spears, clothing, and a storage house.


Auck-mid-yim.
The Black Man, or Red Indians Devil
short & very thick; the dresses in Beaver Skin, has a large beard &c.
Seen at the great Lake
a-a-duth, or Spear for Killing Seals 12 feet long
Amina Deer Spear
Dancing woman
10 feet Long
Store House in which they put their dried venison, in birch rind boxes or packages to keep during Winter

Europeans gain a foothold

In the early years of European settlement in North America, the newcomers were vastly outnumbered. First Peoples could easily have driven them out, but many factors combined to prevent this.

- The newcomers built fortified villages that they defended fiercely because they had nowhere to retreat.
- European muskets were superior to traditional weapons.
- Territorial conflicts among First Nations (e.g., between the Ouendat and Haudenosaunee) made taking united action difficult — and Europeans exploited these conflicts by forming alliances with some First Nations.
- European diseases weakened First Nations people both physically and socially.

REFLECT AND RESPOND

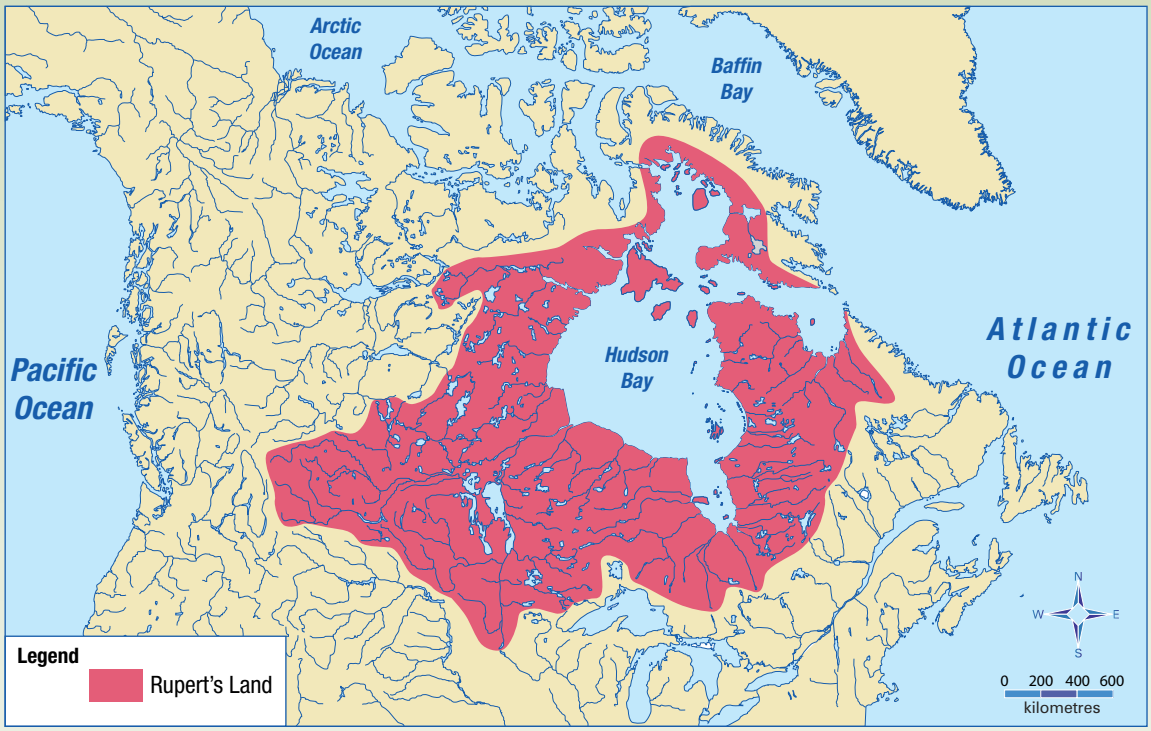
Suppose you are a First Nation leader at the time of contact. When deciding whether to establish peaceful relations with the newcomers, what are some pros and cons you would consider? Create a mind map showing the factors you would take into account.

With a partner or small group, brainstorm to create a list of words and phrases that describe the relationship between First Nations and mainstream Canadian society today. Link the words and phrases on this list to the factors on your mind map. Explain how each might be connected to a legacy of historical globalization.

THE GOVERNOR AND COMPANY OF ADVENTURERS OF ENGLAND TRADING INTO HUDSON'S BAY

With the French firmly in control of the fur trade in the St. Lawrence River valley, the British wanted to find a way of gaining a share of this highly profitable trade. An English explorer, Henry Hudson, had mapped the shores of Hudson Bay in 1610, but it was not until 1665 that the British started to realize its potential importance to the fur trade. In that year, two French traders, Pierre-Esprit Radisson and Médard Chouart Des Groseilliers, showed the British that Hudson Bay could provide direct access to the heart of the continent.

Figure 7-6 Rupert's Land



The Founding of the Hudson's Bay Company

In 1670, the British government granted a royal charter to the Governor and Company of Adventurers of England Trading into Hudson's Bay — the Hudson's Bay Company. The charter gave the company exclusive trading rights on all the lands whose rivers drained into Hudson Bay.

Though the British did not realize it at the time, this amounted to a huge area: seven million square kilometres. This area (see Figure 7-6) included much of present-day Manitoba, Saskatchewan, and Alberta, as well as parts of Nunavut, Ontario, and Québec. How might people react today if the government gave one company a monopoly on exploiting natural resources, such as Alberta's oil and gas reserves?

The vast region controlled by the HBC was named Rupert's Land, in honour of Prince Rupert, who had championed the creation of the company.

Cultural Change

The Hudson's Bay Company built forts along the shore of Hudson Bay. Every summer, the Cree would arrive at these posts in canoes loaded with pelts. Small boats carried the furs to waiting British ships, where they were exchanged for trade goods, such as guns, axes, textiles, blankets, and brandy. Because the company had a monopoly on trade, officials did not need to venture inland to buy the furs. This kept costs low — and ensured high profits.

This system changed the culture of the Cree and other First Nations in Western Canada. As trade flourished, the Cree became skilled go-betweens. They started exchanging trade goods, which were supplied by the company, for furs gathered from First Nations who lived farther inland. Gradually, the reach of the fur trade extended throughout Rupert's Land and beyond.

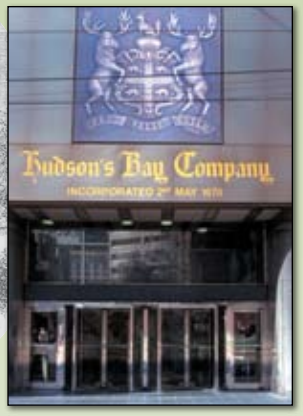


Figure 7-7 The Hudson's Bay Company, which was chartered in 1670, is the oldest incorporated joint-stock merchandising company in the English-speaking world. For many years, the Bay trading post was the only store in many northern communities.

Trade Rivalries

The monopoly in Rupert's Land was so profitable that merchants in Montréal — the centre of the fur trade in Eastern Canada — were jealous of the Hudson's Bay Company. They wanted to move into the West, but to do this, they needed to break the HBC monopoly. As a result, they established the North West Company in 1783.

To give their traders more incentive, the North West Company often made them partners. These men knew the trade routes, as well as how to survive on the land and the languages and cultures of the First Peoples. When NWC traders began bartering directly with First Nations trappers before their pelts could be shipped to HBC posts, the Hudson's Bay Company was forced to start sending representatives farther inland. How might this have affected the go-between role of the Cree?

The competition between the two companies meant that the First Nations trappers received better prices for their pelts. But higher prices led to overtrapping, and beaver became more and more scarce. Higher costs and dwindling fur supplies sparked increasing violence between the traders for the two companies, as well as their First Nations allies. Finally, in 1821, the two companies merged. The HBC was once again the only player, and its territory became even larger. How has globalization made the HBC the subject of similar business mergers in more recent times?

Breaking the Monopoly

After the 1821 merger, independent Métis fur traders in present-day Manitoba refused to recognize the HBC's monopoly. Finally, in 1849, Pierre-Guillaume Sayer, a Métis trader, was arrested, tried, and convicted of illegal trading. But the jury recommended mercy because, they said, Sayer genuinely believed that the Métis were allowed to trade freely.

As a result, Sayer was set free, an action that effectively ended the HBC's monopoly in the southern part of Rupert's Land. Why do you think this court decision broke the HBC's monopoly in this area? How might breaking the monopoly have benefited all traders?

Explorations

1. Opinions on the Hudson's Bay Company's monopoly on the fur trade in Rupert's Land were divided. Write a paragraph that sets out a possible opinion of each of the following stakeholders:
   - an HBC official
   - a Cree go-between
   - a First Nations or Métis trapper
   - a North West Company partner
2. Choose the perspective or point of view you support and explain why you agree with it.
3. Think about the situation in Canada today. Create a mind map that shows some of the legacies that stem from the trading monopoly granted to the Hudson's Bay Company.

COMPARING SIMILARITIES AND DIFFERENCES IN HISTORICAL NARRATIVES

A narrative is a story. Narratives can be accounts of events or descriptions of things people have seen or done. Does your family, for example, have favourite stories about events or people? Do these narratives always relate events the way you remember them? Have these narratives changed over the years?

Historical narratives help people understand past events, connect the past to the present, provide insights into how different people perceive and remember events, and often indicate what is important to a culture. Narratives are always related from the point of view or perspective of the person or group telling the story. This means that narratives about the same event may be different, because no two people remember things in exactly the same way. As a result, it is always a good idea to consider the point of view or perspective of the writer or speaker.

The two narratives on the following page relate the stories of similar events. The following steps can help you compare these narratives — and others you will encounter as you progress through this course.

Steps to Comparing Similarities and Differences in Historical Narratives

Step 1: Ask powerful questions

When you compare narratives, it is important to be able to detect the narrator's point of view or perspective. Powerful questions like the following can help you do this:

- What is the narrator's goal (e.g., to tell the story of an event, to shape opinion about an event)?
- Does the narrator have the credentials (e.g., historical background, personal experience) to give the narrative weight and validity?
- How was the narrator affected by the events?
- Is the narrator speaking for a group or expressing an individual point of view?
- What biases does the narrative reveal?
- Who does the narrative benefit or harm?
- How does the narrative fit with what I already know?

Step 2: Read the narratives

Read the two narratives on the following page several times. Each describes conditions at a Hudson's Bay Company trading post in the 1800s. One focuses on the situation for First Nations and the other on the situation for company officials.

The first time you read, focus on understanding the narrative as a whole. The second time, jot point-form notes in response to your powerful questions. After doing this, read the narratives again to decide whether your understanding has changed as a result of thinking about the answers to the questions.

Step 3: Organize your comparison

To compare the narratives, create and fill in a chart like the one shown on the following page. This format enables you to see more clearly how each narrative answers your powerful questions. The chart includes an example of how you might set up your work.

Step 4: Practise the skill

Examine your chart and decide how the narratives are similar — and how they are different.

Asking yourself questions like the following can help you do this:

- Why were large groups of First Nations people camped around Fort McMurray?
- What had happened to their traditional ways of coping with food shortages?
- How is Narrative 2 an expression of Eurocentrism? Can the same be said of Narrative 1?

As a result of your comparison, what conclusions can you draw about the events described? For what purposes might these two narratives be useful? To gain a fuller understanding, what other perspectives or points of view should you investigate?

More than 50 years separate the two narratives. How do they reflect changes that occurred for Plains First Nations during that time?

With a partner, make up two inquiry questions that could help guide an exploration and comparison of the two narratives.

FOCUS ON SKILLS FOCUS ON SKILLS FOCUS ON SKILLS FOCUS ON SKILLS FOCUS ON SKILLS

Narrative 1

This narrative is a letter written in 1842 by Letitia Hargrave to her father in England. Hargrave was the wife of the chief trader at Norway House, an HBC post north of Lake Winnipeg.

> The rations at Norway House are all fish, while here each man has a lb. [a lb., or pound, is 453.6 grams] of flour a day, pease [a thick stew made of boiled peas], oatmeal, pork, pemmican, salt goose or plover, fresh partridges in winter or 9 months a year, besides ½ a pint of rum a week. If they wish anything but fish inland they have to buy it.
>
> They have allowances for their wives and families but they seldom let their servants encumber them unless they are very useful men. Besides flour, pease and meal the rations are for a man one goose a day 3 ducks or 4 plovers or 4 partridges. I don't know the weight of fish but they always have them to breakfast.
>
> They buy their own tea, sugar, butter, and fat, which is hard reindeer brought from Churchill. They take great quantities of tea, and drink it to dinner regularly.

Narrative 2

This narrative is from an 1897 book by J.W. Tyrell, an explorer and mapmaker in the Canadian north. It describes conditions at Fort McMurray, an HBC trading post in northern Alberta.

> We soon found we were not the only ones waiting, and that anxiously, for the arrival of the scows [flat-bottomed boats used to carry freight] from the south. The entire population of Fort MacMurray was in a state of famine. Supplies to the post, having been insufficient for the demand, had become exhausted, and the Indians who had come to barter their furs were thus far unable to obtain food in exchange, and were obliged, with their families, to subsist upon the few rabbits that might be caught in the woods . . . At one Cree camp visited I witnessed a most pitiable sight. There was a whole family of seven or eight persons seated on the ground about their smoking camp-fire, but without one morsel of food, while children, three or four years old, were trying to satisfy their cravings at their mother's breast

Comparing Historical Narratives

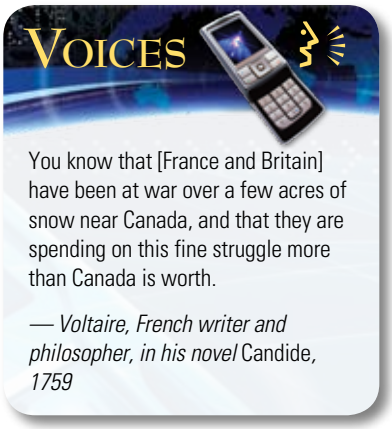
Powerful Question	Letitia Hargrave	J.W. Tyrell
What is the purpose of this narrative?	To show her father that food was plentiful.	To express concern over starvation at Fort McMurray.

Vocabulary Tip

Compare means to find similarities and differences. **Contrast** means to find only differences.

Summing up

As you progress through this course, you will encounter many examples of narratives that relate stories of events from various points of view and perspectives. You can use a similar chart to compare these narratives and gain a fuller understanding of the events.



You know that [France and Britain] have been at war over a few acres of snow near Canada, and that they are spending on this fine struggle more than Canada is worth.

— Voltaire, French writer and philosopher, in his novel Candide, *1759*

What are some legacies of historical globalization in Canada?

Both France and Britain generated great wealth by exploiting Canada's resources. But with these two imperial powers competing for trade and territory, it was only a matter of time before conflict erupted.

The Seven Years' War

The competition between France and Britain finally erupted in the Seven Years' War, which lasted from 1756 to 1763. This war drew in other European powers and spread to colonies in North America, West Africa, Cuba, the Philippines, and India. As a result, some historians say it was the first truly global war. How might the spread of this war be linked to historical globalization?

This war left legacies in all the countries that were involved. In North America, the British took over New France, as well as Cape Breton Island and Florida — making Britain the dominant colonial power in the region.

To define how Britain's new North American territories — one of which was renamed Québec — would be governed, King George III issued the Royal Proclamation of 1763. In an attempt to attract British settlers, the proclamation offered land grants to former British soldiers. Why would the British have wanted to encourage British subjects to settle in Québec?

An important element of the proclamation limited settlement in eastern North America by reserving a large part of the interior of the continent for First Nations, particularly the nations of the Six Nations Confederacy, and other nations that had traditionally inhabited that territory (see Figure 7-9). This vast inland reserve was intended to maintain peace with First Nations, who were being crowded out of coastal areas.

Settlers who had already crossed the Appalachian Mountains, which separated the coastal colonies from the interior of the continent, were ordered to leave, and individual settlers were forbidden to buy reserve land. Only the British government was allowed to buy land from First Nations.

Though the proclamation tried to limit European settlement, it failed. Settlers continued to trickle into the interior. At the same time, the official limit on settlement angered American colonists so much that, along with Britain's mercantilist policies, it is considered an important cause of the American Revolution.

Despite the proclamation's short-term failure, First Nations consider it groundbreaking because it recognized Aboriginal title. The French had never negotiated treaties with them, but the proclamation required the British to do so — and established a treaty-making process that remains in effect today.

Figure 7-8 European Exploration of North America

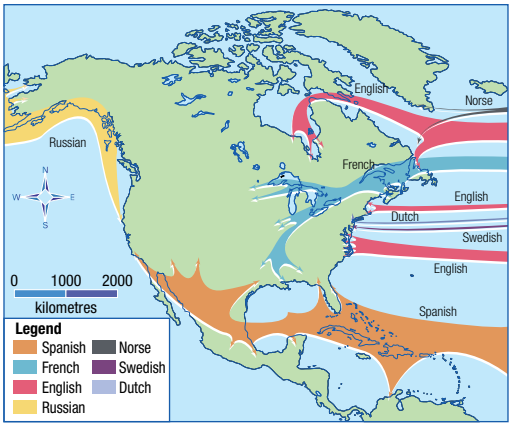


Figure 7-9 North America after the Seven Years' War

Some Legacies of Early French Rule

Both Britain and France left legacies that go well beyond the fur trade. They needed to create and adapt systems for managing trade, recruiting settlers, making laws, meeting people's religious needs, establishing peaceful relations with First Nations peoples they interacted with, and much more. Many of the systems and structures they created continue to exist in Canada today.

To strengthen French control of New France, the government wanted to attract settlers. As in some areas of France, the land was divided into large tracts, or seigneuries, which were given to people of noble birth — the seigneurs. The seigneurs were responsible for recruiting settlers, or habitants, who would clear and farm the land.

Because travelling by land was difficult, the habitants were given long, narrow lots — about 180 metres by 1800 metres — that extended inland from navigable waterways, such as the St. Lawrence River. How would this system have helped settlers? How was this system different from the pattern of settlement in Western Canada?

The long-lot system had one important weakness: the farms were difficult to defend. In 1644, the Haudenosaunee struck, using muskets they had bought from Dutch traders in what is now upper New York State. Ouendat villages and many French settlements were destroyed.

This conflict raged for more than 20 years, until France finally sent soldiers to protect the colony. By then, so many Ouendat had been killed that this once powerful First Nation had nearly disappeared. How might this loss have affected the French? The development of Canada?

Soon after the British took over Québec, the Québec Act of 1774 allowed French civil law to remain in force. Because one area of civil law deals with land ownership and property rights, this allowed the seigneurial system of tenant farming to continue — and it did, until the mid-1800s. Even today, the long-lot system remains visible in southern parts of Québec.

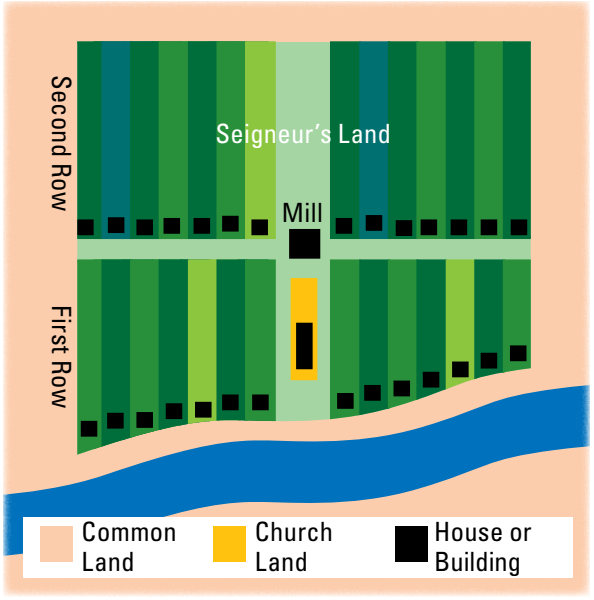


Figure 7-10 Under the seigneurial system, early settlers were given the first row of farms, which fronted on rivers. The aerial photograph shows part of Québec today. Find the outlines of early long-lot farms.

Social changes

Over time, the Canadiens of New France developed a society that was different from that of France. Learning to survive in their new environment gave them a sense of independence and self-reliance. They became strongly attached to their new land and less willing to accept orders from France — or, later, Britain. Although the Catholic Church remained a strong, unifying force, it could not stop the changes in people's attitudes.

Think about Canada today. What is one important way that Canadiens helped shape this country?

Some Legacies of Early British Rule

At first, Hudson's Bay Company traders limited their activities to coastal areas and relied on First Nations, such as the Cree, to carry furs to them. But competition from the North West Company forced the company to change its tactics and set up trading posts and canoe routes at key inland locations. To help do this, traders such as David Thompson were sent deep into the interior of Rupert's Land.

The British were also involved in the Pacific maritime fur trade, transporting sea otter, marten, fox, and bear pelts to markets in China. By the time the HBC and the NWC merged in 1821, agents of both had travelled and mapped much of the Canadian West. What long-term implications might the global activities of these two companies have had for European settlers? For First Nations?

FYI

During his career, David Thompson travelled more than 90 000 kilometres and mapped an area of 3.9 million square kilometres.

Figure 7-11 David Thompson's Explorations, 1784–1850

Clashing cultures

European settlement of Canada's West began with the Red River Colony. The idea for this farming settlement was proposed by Thomas Douglas, an HBC partner. In 1811, he persuaded the company to grant him 300 000 square kilometres in parts of what are now Manitoba, Minnesota, and North Dakota. Douglas believed that the colony would help solidify the company's control over the area and become a valuable source of food for its traders.

But Douglas's plans did not take into account the Métis who were already living in this region. This created tensions, and these tensions eventually led to the violent, divisive, and largely unsuccessful Métis uprisings of 1869–70 and 1885.

How might you and your neighbours respond if a foreign government gave its citizens the land your community stands on? The resistance of 1869–70 is called both the Red River Rebellion and the Red River Resistance; the resistance of 1885 is called both the North-West Rebellion and the North-West Resistance. How do these different names represent differing perspectives on these events?

Web Connection

The Red River and North-West resistances were led by Louis Riel, a charismatic and controversial figure in the history of the West. To find out more about Riel and the resistance, go to this web site and follow the links.

www.ExploringGlobalization.ca

CheckBack

You explored Métis culture in Chapter 2.

European immigration

Soon after the British took over, Canada became the destination for thousands of European immigrants, most from the British Isles. Many were fleeing widespread unemployment caused by industrialization. New machines in the textile industry, for example, had reduced by 80 per cent the number of workers needed to turn wool into yarn.

At the same time, many Scottish tenant farmers were being forced off their land. Demand for wool was rising, and landowners had discovered that it was more profitable to raise sheep than to rent land to tenant farmers.

Between 1790 and 1845, more than 750 000 immigrants arrived in Canada. What difference might this influx of British immigrants make to Francophones in Québec? To First Nations, Métis, and Inuit?

European exploration and settlement of Western Canada moved quickly during the early 1800s. How might this increase in immigration have stimulated the idea of a new country that would stretch from sea to sea? Discuss this question with a partner and record several points in response.

The legacy of mercantilism

Both France and Britain followed mercantilist policies in Canada. This meant that the country's natural resources were shipped to the home country, where they were used to manufacture finished products. Some of these products were then shipped back to the colony for sale.

During the period of French colonial rule, for example, it was illegal for Canadien entrepeneurs to establish hat factories in the colony. And when the British took over, laws required the use of British ships to carry raw materials and manufactured goods to and from Canada.

Some historians believe that mercantilism helped protect and foster Canada's early development. Others, such as the historian Harold Innis, argued that mercantilism stifled development by ensuring that the country's economy was limited to supplying raw materials.

Read Abraham Gesner's words in the Voices feature on this page. Do you think his vision of Canadians as "hewers of wood and drawers of water" showed that he was for or against mercantilism?

CheckBack

You read about industrialization and the textile industry in Chapter 5.

Voices

It is vain to suppose that a free trade system will be beneficial to a new and struggling colony, which has nothing to export but raw materials; it is rather calculated to enrich an old commonwealth, whose people by their skill and labour make such raw materials valuable, and then return them for consumption. The result of the system . . . has been that suppliers of the raw material at last become hewers of wood and drawers of water to the manufacturers.

— Abraham Gesner, Canadian scientist and inventor of kerosene, in The Industrial Resources of Nova Scotia, *1849*

REFLECT AND RESPOND

Create a comparison organizer to identify ways in which French and British legacies continue to be reflected in Canada. Include these topics on your organizer: settlement; culture; values; language; relations with First Nations, Métis, and Inuit; and economic activity.

To complete your organizer, combine your own knowledge with ideas you read about in this section of the chapter.

Compare your organizer with that of a partner. When you finish this discussion, you may wish to revise your organizer.

Choose two legacies of historical globalization in Canada and rate their effects on the country today. Use a scale of 1 to 10 (1 = very negative; 10 = very positive). Be prepared to defend your ratings.

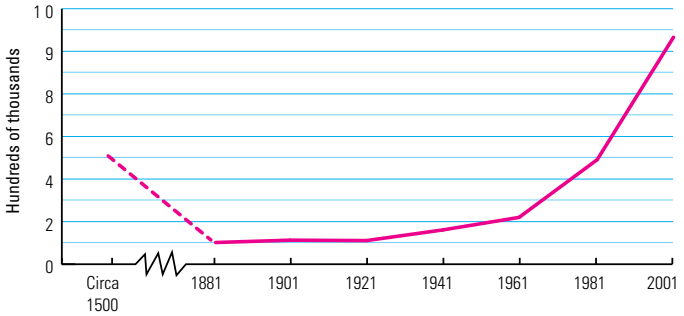
How has historical globalization affected Indigenous peoples in Canada?

When Europeans arrived in Canada, at least 500 000 Indigenous people occupied the continent. They usually lived in small bands that ranged over large territories. Their relationship to the land defined their cultural traditions and worldview.

The way of life and worldview of the European newcomers was different. In Europe, people tended to cluster in settlements, and owning land was an important status symbol. How is this worldview reflected in Canada today?

Both the French and British gradually took more and more land from the First Nations. In Eastern Canada, the British negotiated treaties to help them do this peacefully — and they continued this strategy in the West.

Figure 7-12 Estimated First Peoples Population of Canada, 1500–2001



Source: Statistics Canada and Indian and Northern Affairs Canada

Note: The broken line (- - - -) indicates an unequal interval. Population figures are estimates because of differences in the way the government defined First Nations people and the way First Nations people defined themselves.

Depopulation of First Peoples

When Europeans settled an area, they took the best land for themselves — and pushed First Nations into unproductive spaces. When First Nations were driven from their familiar territories, their traditional relationship with the land and its resources was harmed.

Bands often migrated to areas occupied by other First Nations. Many Anishinabé, for example, originally lived north of Lake Superior. As Europeans moved into their territory, they began to migrate westward to lands occupied by Plains First Nations. These migrations sometimes created tension and conflict among First Peoples and upset the delicate balance between First Nations and the land.

In addition, European diseases often devastated First Nations. In 1870, for example, an outbreak of smallpox killed thousands of Cree and Blackfoot people (see Figure 7-13). How might these epidemics have affected the Plains First Nations' culture, way of life, and ability to assert their rights?

Examine Figure 7-12. What pattern does it show? If this pattern continues, do you think it will have a positive or negative effect on First Nations in the future?

Figure 7-13 First Peoples before European Contact

Assimilation

Two years after Confederation in 1867, control of Rupert's Land passed from the Hudson's Bay Company to the Canadian government. The government wanted to attract European settlers to the West. But to ensure the success of the settlement plan, the government needed to make sure that First Nations would give up their territory peacefully. To achieve this goal, government officials developed policies designed to encourage First Nations people to assimilate into mainstream Canadian society.

CheckBack

You read about the near extinction of the buffalo in Chapter 6.

The numbered treaties

By the 1870s, the buffalo population on the Prairies was declining, and fur-bearing animals were also becoming harder to find. In addition, many bands, such as the Blackfoot, had been depopulated by disease. These conditions helped encourage Plains First Nations to sign treaties with the Canadian government.

Between 1871 and 1877, seven treaties were signed. Four more were signed between 1899 and 1921. Each was given a number. These numbered treaties marked the beginning of a "cash for land" approach by the government.

In return for surrendering their territory and agreeing to live on reserves — defined areas that were "reserved" for First Peoples — First Nations were promised annual payments and other benefits, such as farm animals and tools. But the treaties usually placed the highly productive land in the hands of the government and confined the First Nations to smaller, less productive areas.

The treaties were negotiated according to the oral traditions of the First Nations. Then the government produced written documents. In many cases, promises that had been made orally by government negotiators were not included in the written versions of the treaties.

The First Nations and government negotiators also understood the treaties differently. First Nations viewed the money they received as a gift given in exchange for sharing their territory with settlers, not as payment for completely surrendering their land. Why might these differences in understanding have occurred? How do these misunderstandings remain a legacy in Canada today?

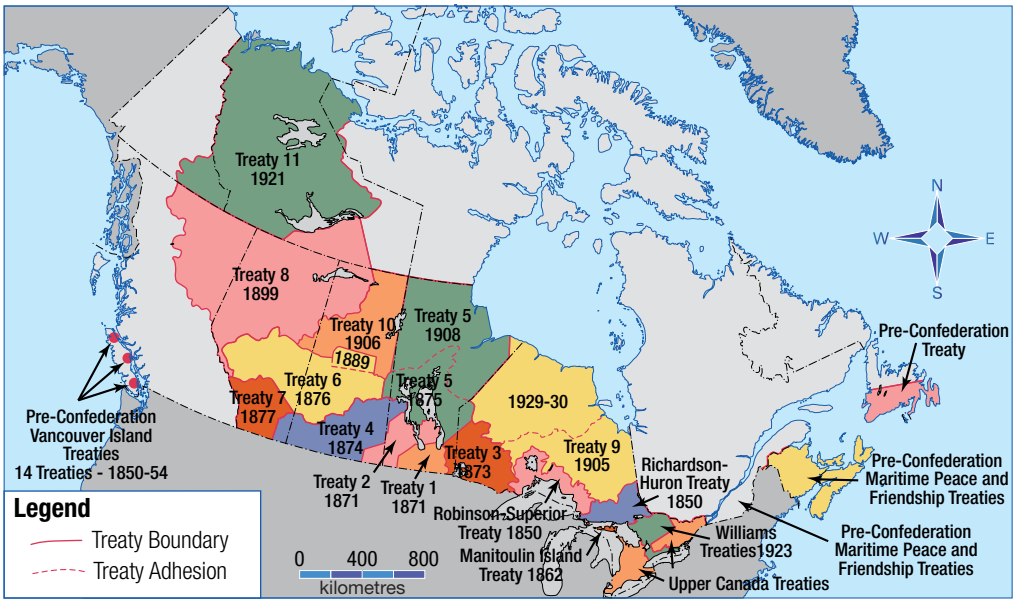
Should the First Nations have signed these treaties? Did they have any choice? What might have happened if they had refused to sign? Discuss responses to these questions with a partner.

Voices

Now you see me stand before you all; what has been done here today has been done openly before the Great Spirit and before the Nation . . . and now in closing this council, I take off my glove, and in giving you my hand I deliver over my birthright and lands; and in taking your hand I hold fast all the promises you have made, and I hope they will last as long as the sun rises and water flows, as you have said.

— Mawedopenais, chief spokesperson of the Anishinabé peoples, when Treaty 3, the Northwest Angle Treaty, was signed in 1873

Figure 7-14 Numbered Treaties in Canada



POINTS OF VIEW

Like the First Nations of North America, many cultures place a high value on oral tradition. Relating stories, myths, and legends helps explain the history of the culture to younger generations, validates the culture, and explains a people's place and role in the universe. But not everyone agrees that oral history is as important as written history. Here are the views of three people who have considered the value of oral history.

Mbathio Sall, a consultant to the International Federation of Library Associations and Institutions, believes that societies that respect only written history can disregard an entire culture's oral history.

Indeed, according to Eurocentrists of the time, "the written act is the main support that operates in the fixing of realizations judged fundamental." Then, since the African societies are not characterized by writing, the existence of an African history becomes unlikely, the oral sources not being trustworthy enough . . .

What is to be kept in mind is that, in traditional Africa, the oral tradition was closely linked to the child's education. It was a real pedagogy [i.e., way of teaching].

Andrei Simic, an anthropology professor at the University of Southern California in Los Angeles, warns against depending too heavily on oral tradition.

It is one thing to use folklore and oral tradition as a means of ascertaining or demonstrating what the members of an ethnic group believe (or once believed) about the world and their collective past. It is another thing entirely to use folklore and oral tradition as proof of the truth of what the group believes. As a general rule, folklore and oral tradition are not stable enough to be taken as inherently accurate witnesses from the remote past . . . Folklore and oral tradition are not fixed, immutable elements of an ethnic group's culture . . . Change can and often does occur with each new generation.

Deborah Schwartz, of the Huron County Oral History Project, believes that written stories may be as flawed as oral histories.

There is no denying that oral testimony can be flawed and that human memory is not perfect. The flaws in oral testimony, however, have been exaggerated and to dismiss oral sources would be a mistake. Oral histories are no less valid than written ones; the historian must look at both with a critical eye. Documentation can have as many gaps as human memory and can contain just as many biases as oral sources. Documents too can be informed by the perceptions of those who wrote them and often only give what historian Gwyn Pris calls "history from above." Oral sources are valuable to the study of social history, as they are more than just the views of the elite.

Explorations

1. Examine the words of each speaker. For each, choose two or three phrases that represent his or her point of view.
2. What do you think might be the single most important consequence of ignoring oral histories? Explain your reasoning.
3. Deborah Schwartz quotes Gwyn Pris's phrase "history from above." What do you think this phrase means?
4. In small groups, use these three excerpts as the starting point of a brainstorming session to develop answers to this question: Can history that is transmitted orally be reliable?

The Indian Act

The **Indian Act**, which was first passed in 1876, was one tool the government used to encourage assimilation. This act remains in place today, although many of its provisions have changed. But in the 19th century and for much of the 20th century, it meant that the lives of First Nations people were strictly controlled by government officials.

One way the act controlled First Nations people was by defining who was — and was not — a status Indian. A **status Indian** is someone who is registered according to the provisions of the act and is therefore eligible to receive specific benefits.

The act also tried to suppress First Nations cultures by banning some traditional practices, such as the potlatch ceremony of Pacific Coast First Nations and the Sun Dance of Plains First Nations. In addition, only those who moved off reserves were allowed to vote in federal elections.

In 1927, the act made it illegal for First Nations to pursue land claims without the consent of the superintendent of Indian Affairs, who was an employee of the federal government. Where do you think the superintendent's loyalties would lie?

Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question and no Indian department.

— Duncan Campbell Scott, poet and superintendent of Indian Affairs, 1920

Ideas

Did European settlement have any positive outcomes?

The students responding to this question are Ling, who was born in Hong Kong but is now a Canadian living in Edmonton; Gord, a member of the Beaver First Nation near High Level; and Marie, a Francophone student from Medicine Hat.

Ling: The development of Canada shows that people can accomplish a lot if they put their minds to it. It took courage for the European explorers, fur traders, and settlers to go into areas that were unknown. I can see from a Eurocentric point of view that this shows that Canada was built by people who were prepared to solve problems and work hard for a better life — and this tells me that even if there are problems linked to globalization, we can overcome them.

Gord: European settlement in Canada had a tremendous impact on First Nations' cultures. By learning how people have worked to make it possible for me to continue to be who I am by correcting the injustices of treaties that have been either unfulfilled or violated, I have become interested in my history. My expanded understanding of history, the world, peoples, and cultures helps me protect my individual and collective identities.

Marie: Canada's official bilingualism has its roots in the exploration and settlement of the country. The Francophone presence and contributions have helped shape what the country has become. It has not always been easy for us Francophones to maintain our language and culture, especially in provinces where we are a minority. I admire those who persisted so that I could benefit from their legacy.

Your Turn

How would you respond to the question Ling, Gord, and Marie are answering? Which speaker most closely represents your point of view? What is one argument you might add to strengthen that speaker's position?

Residential schools

Residential schools — schools where First Nations children were gathered to live, work, and study — were another important tool in the government's assimilation policy. These schools were set up because the Indian Act made the federal government responsible for educating First Nations children. Starting in the 1880s, school-age children were taken from their families, sometimes by force, and placed in these schools. Responsibility for running the schools was shared between the government and Christian churches.

First Nations families were given no choice, no voice, and no options in the matter. Every August, children were taken from their family and shipped to school, where siblings were separated by age and by sex.

Figure 7-15 What words would you use to describe this scene of First Nations students in a residential school? In what ways does this situation reflect the Canadian government's attitude toward First Nations?

PROFILE

PHIL FONTAINE DENOUNCING RESIDENTIAL SCHOOLS

Phil Fontaine was grand chief of the Assembly of Manitoba Chiefs when he became the first Aboriginal leader to speak out about the abuse he had endured at residential school. "In my Grade 3 class . . . if there were 20 boys, every single one of them . . . would have experienced what I experienced," he told CBC interviewer Barbara Frum.

That was in 1990, and Fontaine's revelations shocked the country. Since then, he and many other First Nations people have worked to promote healing and achieve compensation for residential school survivors.

Fontaine has dedicated his life to advancing the rights of First Nations people. His interest began in the 1970s, when he was a youth activist with the Canadian Indian Youth Council. After serving as chief of the Sagkeeng First Nation, he was elected grand chief in Manitoba, and in 1997, he was elected national chief of the Assembly of First Nations.

He ran for re-election in 2000 but was defeated by Matthew Coon Come. But Fontaine was not ready to give up, and in 2003, he ran again and succeeded. He was re-elected in 2006.

Fontaine is known for his diplomacy and his ability to negotiate solutions to the challenges facing Aboriginal peoples. He believes in Aboriginal self-government, and his goal is to build bridges among communities.

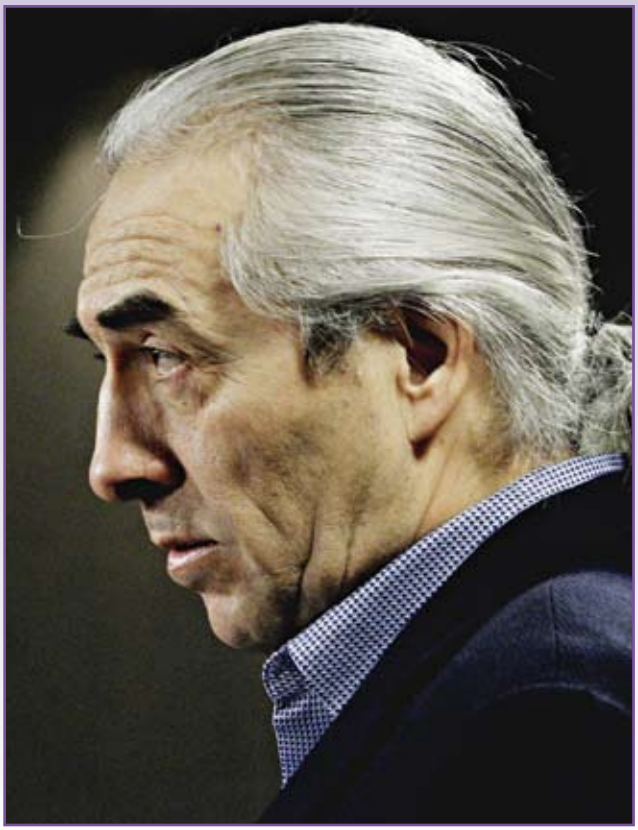


Figure 7-16 Phil Fontaine, a member of the Sagkeeng First Nation of Manitoba, is the national chief of the Assembly of First Nations. His first language is Ojibwa, and he holds a BA in political science, as well as several honorary degrees.

Legacies of residential schools

The schools were often far away from the children's home. Though some teachers were kind, many were poorly trained and cruel. Discipline was often harsh, and children were punished for speaking their own languages and forbidden to follow traditional ways. As a result, many children lost touch with their own history, language, and culture.

Though some residential schools were well run, many children suffered greatly. They were told that their own history and culture were not worth preserving. Abuse of all kinds was common, and many children emerged from the experience with deep emotional scars. When they finally did go home, they often felt like strangers because they had been cut off from their way of life for too long. They had not learned about love and nurturing from their parents, so they could not love and nurture their own children. This created a cycle of problems.

The residential school system reached its peak in the 1920s and 1930s, when about 80 of these schools existed across Canada. Under pressure from First Nations parents and activists, these schools began closing in the 1960s. The last one closed in 1996. By then, about 100 000 children had attended these institutions.

Read Rita Joe's poem, "I Lost My Talk," on this page. This poem is a cry to readers to let her find her own voice so she can tell them who she really is. If you could answer Joe's plea, what would you say?

FYI

Rita Joe, a Mi'kmaw from Nova Scotia, attended the Shubenacadie Residential School. Later, she wrote this poem to describe how she felt about what had happened to her there.

I Lost My Talk

I lost my talk
The talk you took away.
When I was a little girl
At Shubenacadie school.

You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad,
about my world.

Two ways I talk
Both ways I say,
Your way is more powerful.

So gently I offer my hand and ask,
Let me find my talk
So I can teach you about me.

REFLECT AND RESPOND

Review the information in this section of the chapter and create an event line that includes four major events and their effects on First Nations in Canada. To help complete this activity, you may also wish to consult other sources.

On your line, mark the event, action, or activity. Below this, list two or three points that describe its effects. If the first event on your event line were "First Contact," your line might start like this:

First Contact

1. Exposed First Nations to new technologies
2. Allowed Europeans to gain a foothold in Canada
3. Set in motion events that continue to create tensions today

How do some legacies of historical globalization continue to affect Canada?

FYI

The 2001 census revealed that more than 18 per cent of Canadians were born in another country. About 60 per cent of recent immigrants do not speak English or French at home.

No matter what your heritage, and no matter how long your family has lived in Canada, you are affected by events that occurred during the period of historical globalization. Think, for example, about the language of this textbook. How can it be called a legacy of historical globalization? What is another legacy that affects your life today?

Immigration

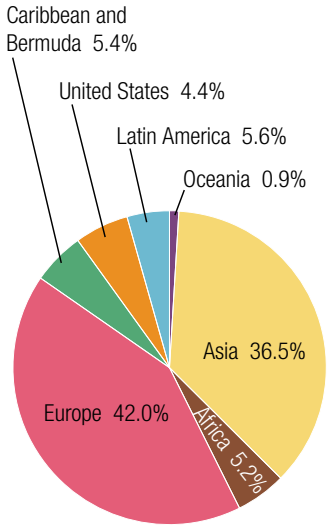
Immigration is an important legacy of historical globalization in Canada. People from all over the world have migrated to Canada, giving this country an unparalleled diversity of cultures, languages, perspectives, and points of view.

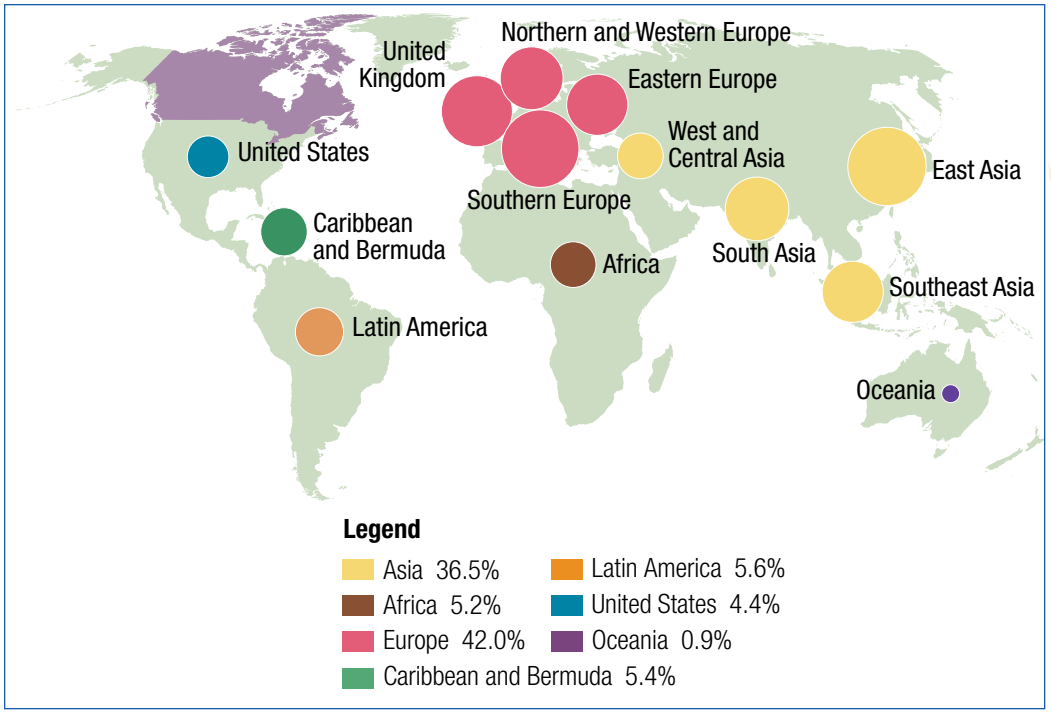
Diversity has been a characteristic of Canadian society since Confederation, when both French and English were recognized as the languages of government and the courts.

But not all immigrants were always equally welcomed. In the early 20th century, for example, Canadian immigration policy was based on race. British immigrants were actively recruited, and those who did not come from Europe or the United States were discouraged. Still, attitudes were changing, and enough Canadians believed in respecting and accommodating differences that the foundations of a diverse society were laid.

By 1968, the country's immigration policy had become fairer. Immigrants were flowing from Asian, Caribbean, African, and Latin American countries. Since the 1970s, most immigrants to Canada have been members of visible minority groups. All added to the Canadian **cultural mosaic**, which was built on honouring people's ethnic and cultural roots. What are some ways this diversity is reflected in everyday life? How is it shown, for example, in Canadian radio and TV programs or in music?

Figure 7-17 Immigrant Population by Place of Birth, 2001





On this map, the size of the circles is in proportion to the number of immigrants from those regions of the world. Which region of the world has been the largest source of immigrants to Canada? How does this pattern fit with the fact that 52 per cent of immigrants to Canada in 2002 came from Asia?

Multiculturalism

To deal with the changing makeup of the population, the Canadian government introduced a policy of **multiculturalism** in 1971. The term "multiculturalism" was coined in Canada, and this country was the first in the world to adopt this policy.

At the heart of official multiculturalism is the idea that Canadian society is made up of many culturally distinct groups. Multicultural societies reject assimilation and embrace **cultural pluralism** — the idea that people are free to retain their own cultural traditions. How do you think First Nations people, Métis, and Inuit might have greeted this policy?

Figure 7-18 Pierre Trudeau (left), who was prime minister in 1971, was one of the chief architects of multiculturalism in Canada. This policy was opposed by René Lévesque (right), who was premier of Québec when this photograph was taken. Both Trudeau and Lévesque were Québécois, but they arrived at very different conclusions about multiculturalism.

Differing views on multiculturalism

When it was introduced, multiculturalism was controversial. Not all Canadians supported this policy. Some believed it would divide Canadians, while others feared that it would erode Canada's "British" heritage. In the West, John Diefenbaker, a former prime minister, viewed it as an attack on his vision of unhyphenated Canadianism. He believed that Canadians should be just that — Canadians — not "Ukrainian-Canadians" or "Chinese-Canadians."

Multiculturalism also encountered opposition in Québec, where some Québécois viewed it as a strategy to undermine Francophone culture. René Lévesque, a separatist politician who would go on to become premier of the province, said, "Multiculturalism, really, is folklore. It is a 'red herring.' The notion was devised to obscure 'the Québec business,' to give an impression that we are all ethnics and do not have to worry about special status for Québec."

Even today, not everyone supports multiculturalism. Novelist Neil Bissoondath, for example, immigrated to Canada from Trinidad in 1973. Twenty years later, he created a sensation when he wrote in *The Globe and Mail*: "[Multiculturalism] has highlighted our differences rather than diminished them, has heightened division rather than encouraged union. More than anything else, the policy has led to the institutionalization and enhancement of a ghetto mentality. And it is here that lies the multicultural problem as we experience it in Canada: a divisiveness so entrenched that we face a future of multiple solitudes with no central notion to bind us."

Figure 7-19 When Yasmin Ratansi (left), Nina Grewal (middle), and Ruby Dhalla (right) were elected to the House of Commons in 2004, they became the first South Asian women to sit as members of Parliament. Do you think their election is something to be proud of — or something that took much too long to happen? Why?

Despite the opposition, the idea of multiculturalism enjoys broad public support. A 2002 survey found that 74 per cent of respondents support this policy. Many have come to view diversity as a hallmark of Canadian identity. Is this your understanding of Canadian identity? Why or why not?

Land Claims

CheckForward

In Chapter 8, you will read more about steps that have been taken to promote healing among First Nations, Métis, and Inuit.

Although treaties were signed with many First Nations, none were signed with First Peoples in northern Québec, Yukon, the Northwest Territories, or British Columbia. And even where treaties had been signed, many First Nations argued that the government had failed to honour its promises.

In the second half of the 20th century, First Peoples started to organize and press the government to recognize their rights. As a result, two broad classes of land claims — comprehensive and specific — were recognized in 1973. Comprehensive claims could be launched in areas where treaties had never been signed. Specific claims, which related to treaty conditions that had not been met, could be pressed in areas where treaties had been signed.

Despite this step forward, negotiating land claims proved to be a long, slow process. Over the next 20 years, only 15 comprehensive claims were settled, including the agreement that led to the creation of Nunavut. In 2007, about 70 comprehensive claims were still in process and more than 1000 specific claims remained unsettled.

MAKING CHOICES

TOM JACKSON
A LIFE-CHANGING CHOICE

As a teenager, Tom Jackson seemed to be headed for trouble. After dropping out of school, he lived on the streets of Winnipeg, then headed for Toronto to follow his dream of becoming a singer and actor.

In Toronto, Jackson carved out a career as a folksinger — and experienced a life-changing event. One day, he came upon a man who had fallen in the street and needed help. Passersby were stepping around him and hurrying on, but Jackson stopped to lend a hand. This incident marked the beginning of his determination to help others, and he often says that the man saved his life, not the other way around.

By the 1980s, Jackson — who was born to a Cree mother and an English father on the One Arrow Reserve near Batoche, Saskatchewan — had established himself as a singer and actor. In 1987, he organized the first Huron Carole concert. Until 2005, this concert was an annual event, and the money it raised helped support food banks.

In the meantime, Jackson's career was flourishing. In addition to appearing in films and TV shows and receiving two Gemini Award nominations, he recorded 14 albums and received two Juno Award nominations. Some of the money from album sales goes to the Canadian Association of Food Banks. Jackson's work was honoured in 2007, when he received the Humanitarian Award at the annual Juno Awards gala.

Figure 7-20 Tom Jackson has been the Canadian chair of UNICEF and has received a number of humanitarian awards, as well as the Order of Canada and the Queen's Jubilee Medal.

Explorations

1. Tom Jackson says that the man he helped actually saved his life, not the other way around. Explain what you think this statement means.
2. In what ways does Jackson's life reflect legacies of historical globalization?

The Quiet Revolution in Québec

The high levels of British immigration in the 19th and early 20th centuries caused Québécois to worry about assimilation. To resist being assimilated, thinkers such as Lionel Groulx, a Catholic priest and historian, said that Québécois must support Catholicism — the traditional religion of most Québec Francophones — as a way of maintaining their own language, culture, and values.

Globalization contributed to change in the 1960s, as people around the world — Indigenous peoples, women, blacks, and others — began to question and cast off traditional ways of thinking and demand equality. In Québec, this movement contributed to what has become known as the **Quiet Revolution.**

Figure 7-21 René Lévesque was a young broadcaster who turned to politics during the Quiet Revolution in Québec. He was part of the provincial Liberal government that introduced sweeping reforms during the 1960s, then he helped found the Parti Québécois. For which of these roles in Canadian politics do you think Lévesque will be best remembered?

A changing society

During the Quiet Revolution, which took place from about 1960 to 1966, Québécois began rejecting some values that were based in traditional ways and conservative attitudes. The province entered a period of intense social, political, and economic change.

Changes in education were a key part of this change. Before the Quiet Revolution, the Catholic Church had controlled education, and the curriculum had lost touch with the modern world. A worrying indication of this was the fact that half of all students were leaving school by the time they were 15. As a result, the education system was reformed to reflect 20th-century needs and values. This included new colleges and universities.

Québécois also became more aware that Francophones were being discriminated against. Surveys showed, for example, that Québec Francophones earned much less than English-speaking workers.

The Quiet Revolution gave a voice to those calling for a renewal of Francophone language and culture in the province. Some influential Québécois, such as René Lévesque, came to believe that the only way to achieve their goals was to separate from Canada — and this sparked the formation of the Parti Québécois, a political party dedicated to achieving an independent Québec. How can this drive toward more rights and freedoms for individuals and groups be viewed as a response to the legacies of historical globalization?

Web Connection

To find out more about the Quiet Revolution in Québec, go to this web site and follow the links.

www.ExploringGlobalization.ca

1. Examine this painting by Canadian artist Robert Harris. Its title is *Indian Woman and Child*, and it was painted in about 1886.

Describe the general feeling and mood of this painting. What techniques did Harris use to capture the feeling and mood? Why do you think he might have painted this image?

Write the description you would place beside this painting if you were in charge of displaying it in an art gallery. Your description should explain both Harris's intention in creating this painting and the emotions you think the First Nations woman is experiencing — and why.

2. Create a visual display or image, such as a Venn diagram, to show the interactions between Indigenous fur trappers and European fur traders. Your purpose is to capture the important components of the relationship between the two.

   You may wish to introduce current knowledge and ideas into the visual to show how the events you are depicting have rippled down through time and become a legacy of historical globalization today. To your display or image, add labels or a caption that clearly communicates your message.

3. In a small group, create a roleplay involving officials of the Hudson's Bay Company and the North West Company. It is 1820, and the two companies have been experiencing increasing tension and violence. The purpose of the meeting is to find ways to reduce the violence and improve conditions so traders for both companies can safely take care of business.

   Include factual material in your role play and ensure that it shows your understanding of the issues and conditions of the time. Think about the questions your classmates might ask when you finish your role play — and discuss how you might respond to them.

4. Historical empathy — the ability to imagine yourself as someone from the past — can help improve your understanding of historical events.

   Work with a partner or small group to place yourself in the shoes of one of the characters on the list that follows. Think about how the character you choose might be influenced by historical events and the worldviews of other people.

   Create a poster, a short video, or another visual presentation to tell the character's story. In your presentation, make it clear why your character holds particular opinions and beliefs. What, for example, helped shape your character's point of view?

   Your purpose is to establish the basis of a story that can be passed down through the generations to keep this personal, historical point of view alive and vital.

   a) a Ouendat boy, aged 13 to 15, watching the first meeting between his nation's Elders and French fur traders
   b) a young woman, aged 17 to 20, arriving in New France with her family
   c) a Cree trader presenting top-quality beaver pelts at an HBC trading post
   d) a citizen in Britain or France reading or hearing about the "New World" and its "wonders"
   e) someone else related to the legacies of historical globalization

   Prepare notes to help you answer questions that you may be asked when you present your visual.

5. How successfully have other countries, such as Australia or New Zealand, responded to the legacies of historical globalization? Conduct research to analyze their responses to these legacies.

   Prepare powerful questions to help guide your research, as well as criteria to use in assessing the information you gather. Show how the countries' responses are reflected today. Some topics you might consider investigating are

   - current relationships between the mainstream culture and Indigenous peoples
   - how resources were collected, allocated, and used, and how profits were shared
   - effects of human activity on the physical environment since first contact
   - settlement patterns
   - a comparison of current social and cultural conditions of the Indigenous and mainstream populations
   - relationship with the colonizing country or countries
   - prospects for the future of Indigenous peoples

   Present your findings in a way that clearly shows the legacies of historical globalization and how various groups have responded to these legacies. Include your assessment of the relative success or failure of these responses. In your presentation, include the powerful questions that guided your research and the criteria you used to assess your information, as well as a brief description of your research methods.

Think about Your Challenge

Think about the material in this chapter and the activities you completed as you progressed through it. Note ideas that could be useful as you prepare for the four-corners debate.

After reading this chapter, do you wish to add to the list of criteria and critical questions you are creating to help evaluate the data you are putting together? Do you wish to change any of your criteria or questions?